

THE BAPTIST.

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The University of Mississippi, like the State universities of more than twenty-five States, was founded upon grants of land made by Congress to the State in trust for this use. One township (23,640 acres) was received by the State in 1819, and a second township to make up deficiency was granted by Congress in 1895. The endowment fund of the University is derived from the proceeds of the sales of these lands, and amounts now to \$675,000. On this the University receives interest from the State at six per cent. The State has supplemented this by special appropriation from time to time for buildings, equipments, and other uses, as needed.

"Criticism enables a true man to see and to show beauties that cannot be seen by inferior men. Yet there are those who think that it is the work of a critic to disclose defects. Such men pride themselves on their ability to point out errors and imperfections; they seem to confound criticism with censure. These two classes of men are like the two sorts found in a diamond field. There are diamonds and there is dirt or gravel in the field. It requires very little ability to find the dirt. One can see it without searching. But it requires a keen eye, and a mind intent on the search, to discover a diamond. Yet a single diamond is worth more than a ton of dirt, and it is the superior man who finds it. What occupies your time and thoughts day by day? Is your mind intent on dirt, or diamonds, as you observe your fellows? The answer fixes your place among men."—Ex.

About 11 o'clock on Wednesday night, the 16th, in an old field in the northern part of Water Valley, a young man by the name of Wilkes became involved in a difficulty with another young man by the name of Walker, over a "crap" game, and Wilkes ran his knife through Walker's heart, killing him instantly. They were both said to be of the best families of Water Valley. Walker leaves a wife and one child. Wilkes is not married. It is said that "four hack loads of people" were present and interested in the game; that Wilkes went to his home, sent for the sheriff, gave up, was tried and denied bail. Now, who killed young Walker? Wilkes, of course—he says he did. But who is responsible for it? The authorities of the law, who allowed the crowd to gather that night on the famous crap field, near the Fly place,

in the northwestern part of town! What is needed all over this country, in every town and country place, is for officers of the law, who have sense enough, and then courage enough, to do their duty. If they would half do their duty such a resort as that in Water Valley could not run but one night. It is an outrage that such a state of affairs can exist in Mississippi.

Twenty-three hundred persons are reported to have bought tickets for the summer school at Knoxville, Tenn. Dr. G. Stanley Hall, the distinguished philosopher, said, in answer to the question as to what he thought of the summer school of the South: "It is the biggest one in the world. In numbers and interest it has never been surpassed. From what observation I have been able to give, the class work, the character of the work being done is of the best. I think that the greatest impression made upon me, next to the number, is the social quality of the students. You have the advantage over us in the North by far, in the high character, socially, of the ladies, especially, who are the teachers in the schools. Most of our teachers are from the lower walks of life, while yours are from the best. This means more than you can probably appreciate. This school is sure to have a tremendous influence upon Southern civilization."

I am intensely interested in the Sunday School work. The young people of the land are the hope of our country, and, humanly speaking, of the churches. Their temporal education is important; their spiritual instruction more so. Our day schools devote six hours a day and five days in the week to the one; our Sunday Schools less than one hour a single day to the other and to a far less number.

Baptists are not leading in the Sunday School work. In some respects they are behind. We have seven hundred churches in this State reporting no such schools. Until recently the State Convention was seemingly lukewarm on the subject, if not indifferent. But I rejoice to notice that in its late session a marvelous step forward was made.

A better selection for the special work decided upon could not have been made than Bro. Landrum P. Leavell. He is young, vigorous and enthusiastic, and loves it—conservative withal, yet firm in the faith. All he needs is the co-operation of our pastors and the help of superintendents.

Our brother undertakes a hard work,

and should have our sympathy, encouragement and prayers. The exhortation of the apostle in 1 John 2:14 is in order. May the Lord bless the work and strengthen the worker.

L. A. DUNCAN.

It was stated in the report of the Board of Ministerial Education, read before the late convention that there were 32 young preachers in attendance at Mississippi College last session, 25 of whom received more or less help from the Board of Ministerial Education. The question was asked Dr. Lowrey, how many of these 25 smoke? To which he replied: "Not one so far as the management knows. If we find out that one smokes, we will make him 'smoke.'" We believe it should be made a law of the Board that no one who uses tobacco could become a beneficiary of the ministerial education fund. We take this position because of our conviction that any young man who will not deny himself the practice of this filthy habit, gives very little evidence that God has called him to the high functions of the ministry; and, if God has not called him, then he is not worthy of support. It is a real hardship for clean people with pure breath to give money out of their hard earnings to buy tobacco for a young preacher to befoul himself with. It is a matter of rejoicing that none of our beneficiaries are determined to be "fitly still."

Dr. J. B. Gambrell informs us that Dr. A. J. Harris, a prominent Texas pastor, has quit the use of tobacco, because he is not able to pay for the tobacco and the books he needs to keep abreast of the times.

The great International Sunday-school Convention recently held in Denver, was very pronounced against the habit. The M. E. Church north, will not admit a man to membership in its conferences who uses tobacco. Our people are awaking.

Bishop Nicholson, of the Episcopal Church, has issued a letter to the ministers and priests of his diocese, warning them against the use of tobacco. He says:

"We never yet heard any argument in favor of this persistent use of tobacco except that of a purely selfish indulgence. Men whose vocation calls them to a daily 'crucifixion of the flesh,' and who are supposed to be on duty day and night have no right to use such an argument. We have never yet met with one single trace of moral good or spiritual help or physical gain resulting from this use of tobacco, but we have seen untold evils and grave decadence following in its train."

"Religion is like printed music, valueless until translated into being."

THE BAPTIST.

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The School Fund.

On the last page appears an article from the pen of Bishop Galloway worth a careful reading by every American citizen. The effort made in some quarters to have the public school fund divided between the two races on a basis of taxes paid is in our judgment, un-American, unjust, un-Christian and impolitic. In a word, such a course would be unwise from whatever standpoint considered. Christianity and education are the only basis of any race or nation. Let no one be thrown off the right track by race prejudice.

To allow the Negroes to participate in the public school fund only to the extent of taxes paid by the colored race is the building forth of an aristocracy that has never thrived on American soil. Democracy is indigenous here. In its purity, this doctrine guarantees equal rights to all. Aristocracy means class legislation and must be fought as we would fight any invading foe. It may be argued that the advocates of the proposed oligarchy have the principle is to be applied along color lines only. Such may be the views of these short-sighted advocates, who, true to their characteristic stupidity, are incapable of looking far enough ahead to discover the legitimate consequences of any premise.

For the white man, being better educated and stronger, to curtail the Negro's participation in the public school fund is a step in the wrong direction, a move which will gather cumulative force until it will prove the destruction of our government. We have all observed the step with which one goes downward after he has taken the first wrong step. If we take the mistake of cutting the Negro off from equal participation in this fund, the next step will be to cut out the poor whites, allowing each citizen, regardless of color, to participate in the benefits of the public schools according to the taxes paid. Thus would exist a state of affairs in which no one would be willing to be responsible. It is very unfortunate to even contemplate

this question. It can do no good, and is certain to do much harm. It will unsettle the Negro, and produce great dissatisfaction, and thus greatly interfere with the present very satisfactory industrial conditions in our State. It will greatly discourage and disqualify the Negro for an efficient factor in the development of our great country.

Such a course would be wholly wrong morally and religiously; and he who would advocate it evinces so little Christlikeness that the photograph would never be recognized, even with the use of a microscope. The aspiring politician who would advocate such an attitude towards an inferior race is not worthy the name of a statesman, and in the language of the great S. S. Prentiss in a burst of eloquence before a great New Orleans audience, "should be sent back to Nature's mint, and re-coined as a counterfeit on humanity."

It is to be hoped that no Christian of whatever faith or order, or patriot, will vote for any candidate who advocates measures so unjust and so unwise.

Saloon-keepers Lectured.

Anent the plea that was made by the advocates of the reopening of the saloons in Hinds county, that the open "legalized" (?) saloon is preferable to the "blind tiger" the following from the Vicksburg Herald of the 11th instant emphasizes the axiomatic proposition that the open saloon is essentially an outlaw and antagonistic to the laws of man, the laws of decency and the laws of God. Read the proof which is only in the nature of cumulative evidence in support of an ancient indictment, clipped from the Vicksburg Herald of July 1th:

"A majority of the saloon keepers of the city were lined up before Judge Anderson yesterday morning and warned by his honor that the Sunday law must be observed. Judge Anderson called their attention to the fact that they had plead guilty to indictments found against them at the last term of court and that he had suspended sentences on their promises to observe the law in future. While he had no evidence that these promises had been broken, the judge stated that rumors had reached his ears to the effect that whisky men were not living up to the agreement. The judge further served notice that in suspending sentence he was acting in good faith and that he expected the liquor dealers to do likewise. In conclusion, Judge Anderson announced that if he found that the law was being violated he would impose the penalty; that if the grand jury failed to indict he would keep on until he got a jury that would indict.

The saloonists then withdrew to their respective places of business, and it appeared to the observer as if they carried easier and more restful feeling, and a relieved expression of countenance—some at any rate."

Eighteen exemplars of legalized saloonism pleading guilty in open court, in saloon-ridden Vicksburg, to an indictment which places them on a lower plane than

the blind tiger ever has occupied or ever can occupy. And why a lower plane? Because the blind tigers skulk in the dark alleys, makes no hypocritical pretense to decency, violates no sacred obligation of a bond to sell to minors or on Sunday and makes no pretense to good citizenship.

On the other hand the open saloon man begins operations with a certificate of character; from those who sign his petition that he is of good moral character and his first act on opening business is to belie this certificate of character; for no man of good character will debauch little children by selling them intoxicants, or by selling whisky on God's holy day, or otherwise disregarding the law. Go, deluded prater about the morality of licensed saloons, and examine the musty records of Hinds county and you will find that where Vicksburg is now Jackson was once—making the best terms possible with organized saloonism for outraged law and decency. The difference between saloonism in Hinds and Warren counties is the difference between the State of the devil's health at times:

When the devil was sick (as he is now in Hinds) the devil a saint would be,

But when the devil was well (it seems that Vicksburg saloons are a health resort for him) the "devil" a saint was he.

As between the blind tiger and the open saloon, backed by the God-loving, God-fearing, law-abiding Christian manhood and womanhood of this magnificent capital county of Mississippi, we will choose neither. Hinds county will take no backward step in the march of decency and progress.

The Civic League.

There has been organized in Jackson what is called "The Civic League." Its purposes and principles are set forth below. It is a sad comment upon any administration, municipal or otherwise, that the citizens who believe in the enforcement of all laws, have to raise a fund among themselves to employ legal and other help to see that these laws are enforced, which the city officials are paid, and expected, to enforce. If our city police and other officers would half way do their duty, there would be no need for the existence of such an organization. The present city administration is no worse than former ones, and not much better:

The following declaration of principles of The Civic League will prove of interest to the people of Hinds county, the large majority of whom will no doubt endorse the sentiment that is expressed:

1. The name of this organization shall be The Civic League of Jackson. The object of the League shall be the promotion of good government and the enforcement of law. All good citizens, regardless of their political opinions or their views as to the expediency of any existing legislation, who favor the strict enforcement of the law and the punishment of offenders, are invited and urged to become members of the League. No dues will be exacted, but the expenses of the League will be met by voluntary contributions.

2. The purposes of the League will be accomplished primarily by lending all pos-

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sible aid, encouragement and support to the constituted authorities of the city and county in the discharge of their duties. If, however, it be thought necessary in any case the League will not hesitate to act independently and without waiting for officers of the law to take the initiative.

3. The officers of the League shall be a president, a secretary, a treasurer and such committees as may be chosen. The executive power of the League shall be vested in a committee of five, to be composed of the president as chairman and five others to be known as the executive committee, who are to have plenary power to act for the League in all matters. This committee shall employ an attorney at a salary not to exceed \$500 per annum, or for a less period than a year if it seems proper. It shall be the duty of the executive committee whenever it is necessary, to make the proper affidavits against offenders, especially affidavits for search warrants and seizure for intoxicating liquors for sale illegally, and it shall be the duty of the attorney to prosecute all cases instituted under the direction of the executive committee or officers of the League, and generally to represent the League in all cases where the services of an attorney are necessary. The League will indemnify and save harmless the affidavits against any costs or damages where prosecutions or raids are made under the direction of the executive committee or officers of the League. It shall be the duty of every member of the League, but especially the duty of the attorney, to take effective measures to see that all good men in the city and throughout the county qualify themselves as electors, and to bring to their notice the importance of faithfully performing the duties of citizenship, and to report to the executive committee violations of law coming to their notice.

4. The League shall meet at such times and places as may be agreed upon and also at the call of the chairman.

Notes and Comments.

Rev. L. O. Dawson, of Tuscaloosa, Alabama, declines to accept the presidency of Howard College, which has been so graciously tendered him. That is right; let the preacher stick to his pulpit. We have too many good laymen in our ranks now to spoil a good preacher by making him president of a college.

In the State of Illinois, outside of the Chicago Association, the Negroes and the whole foreign churches, there are 605 Baptist churches with a membership of less than 100 each. More than half of these, or to be exact, 337 reported no increase by baptism last year. Here is a serious question, to be sure.

A New York millionaire by the name of Burke has given \$4,000,000 with which to build homes for old men and women who are not able to care for themselves in their old age. And the beautiful thing about it is, he did not want his name to be known at all. Let Mr. Burke stand head; for there is no gift more worthily bestowed in all modern benefaction.

The Commoner tells of a "swell" society dinner at Newport when a real monkey acted the part of toast-master and felt entirely at home. Why, certainly; it could grin and chatter as well as those of its

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friends who came to do it honor. All of which goes to show that Sam Jones spoke the words of a philosopher when he said: "Whether we came from the monkey or not, some of us are headed that way"—and Newport society people seem to have made the landing.

The shooting affray in a saloon at Greenville on last Thursday night, in which one man was killed instantly, two others mortally wounded and still another slightly wounded, is only the legitimate products of the State's work in authorizing saloons which always mean debauchery and death.

It is announced that an Indiana novelist is going to become a farmer. That is as it should be—there are so many novels which apparently were written, or might have been written, by farm hands, that it is about time the tables were turned. Let many others follow in the footsteps of this wise man from the Hoosier State. The world needs more farmers and less novelists.

It is said that nearly every Baptist preacher in Chicago is off on a vacation just now. It is good to stop awhile by some seaside place and rest; and especially for one who serves a modern city church. But, do not let the pulpit go unfilled. Men die and are lost in hot as well as in cold weather, and the Gospel is the power of God unto salvation of the believer in one season as much so as in any other season.

Dr. Joseph Parker recently preached on the 35th Psalm, taking as his theme "Mean Prayers," and in the course of his sermon he said: "David is here in one of his lowest moods. This Psalm is the meanest thing in Christian records. It is the cheapest, meanest talk ever breathed in the face of heaven." And yet, he says, notwithstanding the fact that, "The roots of the cross have been in the earth for two thousand years, there are men who can still pray just like this!"

A Catholic died in Middleton, Ohio, the other day, leaving \$10,000 with which to build a Baptist church. His wife is a Baptist. Then the Catholics say if they are not right the Baptists are. But Baptists are right on everything that is taught in the Bible; hence all others are wrong, just to the extent of their failure to agree with Baptists. Baptists are somebody, speaking after the manner of men, these days, as sure as you are born; and, although they are the ancients among all the denominations of earth, they have not more than started upon the career, which, under God, they are predestined to lead.

Brother P. J. Bernard writes: "THE BAPTIST came to hand. I am very much pleased with it. This is not the first time I have looked over the columns of your blessed paper. The same has been handed to me by the Rev. Mr. Blalock, our good pastor, many times. I have subscribed for six months but I mean to fill

out the other six months in a week or two. We had Bro. Lucas here last Sunday and he gave us two good rousing sermons. God bless him; every word he uttered went to my heart. I sincerely hope you will increase the number of subscribers for the year coming to the 15,000 mark.

Wishing you success, I remain respectfully yours."

Rev. E. M. Lake, who for five years has been pastor at Pontiac, Illinois, goes, on August the 1st, to the First Church, Lansing, Michigan, which has a membership of over 600. He has an assistant pastor, Mr. Lake and Pastor Price, of this city, were roommates in the University of Chicago in '92-'3, and are still the warmest friends, Bro. Price having helped him in a meeting in Zanesville, Ohio, in '95, and, through pressure of similar work at home had to decline an invitation to assist him in a three weeks' meeting in Pontiac. Bro. Price says that Mr. Lake is a notable example of those who, while they were in school did not make much noise about "taking honors" but have been mighty busy ever since they left college "giving" honors. It is a good thing to take honors but it is also a blessed thing to give or reflect honor upon your Alma Mater after you have gone forth into the world. Some do one, and some the other; still there are others who do both, and more still who do neither.

An honored pastor in the State submits these questions, and requests answers in THE BAPTIST:

"First. Is it Scriptural for a church to call their pastor annually?

Second. Is it not acknowledged by the best pastors that the unlimited call is the best, for both preacher and church?

Third. If it is not Scriptural to call annually, ought it to be abolished?"

We submit the following answers:

1. We cannot say that annual calls are Scriptural, or that they are unscriptural, so far as the letter of the Scriptures goes. But the general sweep of the spirit or teaching of the Book seems to favor unlimited calls.

2. Yes; and experience in most cases confirms this opinion. There are many reasons why an unlimited call is, as a rule, best. We may later set these out in order.

3. Of course, if the custom is unscriptural, it ought to be abolished. But, so far as we know, there is no statement in the Book which clearly proves that it is unscriptural. This is a matter about which each church must exercise its own wisdom. We are, however, sure that in a very large majority of cases the unlimited call is greatly preferable.

Ho, Patrons of Clinton Schools.

We have some *Rare Bargains* here in all kinds of Real Estate and Residences to sell or rent at low prices. It is sure to advance. You can buy; educate; sell at an advance; and save rents. State what you want to.

J. D. COLEMAN & Co.,
Clinton, Miss.

Notes of a trip.

BRO. EDITOR: I am at home from a three weeks trip zig-zagging from the south-eastern to the northwestern portion of our great State. Leaving home on 26th of June, I made an overland trip into the region of Hattiesburg, a distance of 80 miles. On the 5th Sunday, in June and Saturday before, I "took in" the annual Conference of the Lawrence County Association. It is always a pleasure for me to mingle with the Baptist brethren of Lawrence County. Just 56 years ago I discovered America within her gates. Before I was sixteen she sent me to the Confederate Army and I came very near returning home with my head in my hands, as the man said by his cat.

East Mississippi is the poorer portion of our State now. Her heavily timbered land is selling all the way from ten to twenty-five dollars per acre. Roads are almost as common out there now as the wild deer once were. The people have quit shutting up their umbrellas as they frighten the locomotive now. A poor people it has never been my privilege to meet than those in Jones and Perry counties. The country is noted for its many beautiful homes, and the geological formation of the earth out there is solid Baptist. It was my pleasure and good fortune to assist Bro. A. J. Rogers and his people in a nine days meeting at old Providence church, 10 miles northeast of Hattiesburg. On Sunday, the 2nd day of the meeting, President W. T. Lowrey came in and talked of edowment to the amount of \$200.00 forth and in the afternoon preached an excellent sermon on Paul's experience.

Lowrey can preach. On that indescribable tired feeling that a little preacher has after the big preach is gone. This was my feeling on Monday after Lowrey left. I felt as I used to feel when father would make me hoe rice on Saturday evening when the neighbors were squirrel hunting. But Bro. Rogers and I girded ourselves up and felt animated by the help of God we would not allow one big sermon to spoil the meeting. The people came in great crowds, and on the following Sunday, Pastor Roane baptized 24 hopeful converts, and six more by letter. Bro. Rogers has a fine field and doing a noble work for the Master. I baptized Alec and he began preaching under my ministry and I have always felt a special interest in him. His noble people remembered the visiting brother in a substantial way, and on Monday I boarded the O. & S. L., for Friars Point in northwest Mississippi, via Jackson and Vicksburg. The Baptist fort at this Point is held by an indefatigable, sprightly and ever alert L. S. Cox, who has a firm hold on the people and is head and heart in everything for the betterment of the people. Dock has a hard field but he is making himself felt in the Master's kingdom in the great Delta. On Tuesday night I talked to a good presentation of his church at prayer meeting. The Lord is greatly blessing me in my general missionary work and curing others. May the Lord bless everybody.

J. A. BARBOROUGH.
Bogue Chitto, Miss.

The Debt at Hattiesburg.

The victory has been gained in our struggle to pay our \$5,000.00 church debt. The debt is not simply provided for, it is PAID. It was a great undertaking. But this church is capable of doing great things. We have the finest church in Hattiesburg, by far; and one of the nicest church buildings in the State—a meeting house free from debt. "Free from debt." How musically sweet those words sound to the ears of the man who has been pastor of three churches in succession thus burdened! We are all happy and love each other more for this struggle through which we have passed.

Many gave until they felt it sensibly. The sacrifices some made brought into clearer light the nobility of their souls and the benevolence of their natures. Gifts ranged from \$500.00 down to 25 cents, and were made, in the main, according to means, and not according to meanness. It is pleasing to note that the gifts were not only generous but Christian in spirit. The money to pay for this \$15,000.00 edifice was secured in Hattiesburg. We did not get any aid from the outside churches; as a rule, churches ought not to erect buildings for which they cannot pay. There are exceptions, of course, as in the case of the First Church in Jackson. I do not think it the proper thing for one church to call on other churches to help them pay for their meeting house. So you need not send calls of that kind this way, unless they are accompanied with good reasons.

The next thing before us is a parsonage—one worthy of such a community and such a church.

We hope to be a greater help to the Lord's cause than we have ever been. Mission work needs to be pushed with more vigor in our two missions in this city; and we need to do more for world-wide evangelization. Our aim shall be to discharge our duty to God in these matters. Our mission boards may count on us to do better. I am truly happy in my work. There is no harm in my saying frankly that I would not change pulpits with any pastor in the State. I am much pleased with my people—a godly people,—with the church, and with the outlook. It is not for me to say that the church is pleased with their pastor. But this I may say: if the members are as well pleased with me as I am with them no ordinary thing will separate us for sometime to come.

We had a good day Sunday. Good audiences. The Rev. and Beloved Dr. J. A. Hackett preached for me at night. We had three additions to the church, making 114 since January 1. Two were baptized at the night service.

Yours in Christian service,

I. P. TROTTER.

July 17, 1902.

Good Meeting at Elam.

DEAR BAPTIST: According to previous arrangements we met at Elam on Saturday before the 3rd Sunday in July for the purpose of holding a protracted meeting.

There was some doubt as to whether we could do so or not on account of dry weather and deep dust, but we commenced, and on Sunday, Pastor Roane preached a rousing missionary sermon, and took a good collection which seemed to stimulate everybody, and the meeting moved right off, with our beloved pastor doing the preaching to large congregations, the Holy Spirit accompanying the Word, it had a wonderful effect on both saint and sinner.

On Tuesday our old pastor, Rev. L. W. Preddy, who resigned 12 years ago, and moved to Texas, arrived with his sainted wife, and he fell right into the work, doing all the preaching from then on. We soon learned that he had not forgotten how to tell the old story of Jesus and his love. He preached the gospel with great power and it had a wonderful effect. As a result, the church was greatly revived and 14 additions to the church, 13 by baptism and one by letter. We met at a beautiful stream near by where there was much water, where the pastor buried with Christ in baptism the 13 candidates. The meeting closed at the water Sunday. We had large and attentive congregations throughout the week, notwithstanding the great clouds of dust. We received great showers of blessing. God be praised for His goodness. God bless THE BAPTIST.

H. P. PATE.

July 28th, 1902.

Some Notes.

Your weekly visits are appreciated because you always bring encouragement and good cheer. Believing that the brotherhood are interested in the Lord's work in all parts of the State I write these lines. I am the first pastor at Saucier—took charge of the work in April, the State Board supplementing salary with \$50. The church had been previously constituted and consisted of twelve members. We now have thirty-five members, a very neat house of worship completed and about paid for, and I am baptizing every meeting. I baptized two young men last Sunday evening, and received a young lady at the night service for baptism, and two others by letter. The little church has paid me monthly, at the rate of \$150 per annum. With Bros. Holcomb and Lott, we ordained Bros. Guess and Taylor as deacons first Sunday in June, and right royally do they fill their office.

The Lord's Supper has been observed recently in all my churches, accompanied by a special sermon on the ordinance explaining its origin, object, etc. The lines of discipline are sufficiently drawn and we are moving.

I had the pleasure of assisting Bro. Robinson at Oral Church the week following first Sunday in July. The pastor closed the meeting Wednesday with a fine interest.

I was with Bro. Justice at Holly Springs week following second Sunday in July. Ten were baptized at the close of the meeting, but they were all the fruits of his own labor. Bro. Justice is a young preacher, with less advantages than many others, but he

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is right and progressive along all denominational lines, and brings things to pass wherever he goes. A fine meeting, a noble church, a good pastor. T. D. Bush.
Perkinston, Miss.

Famous Institutions.

Prof. J. F. Draughon, proprietor of Draughon's Practical Business Colleges, Nashville, St. Louis, Atlanta, Montgomery, Ft. Worth, Galveston, Little Rock and Shreveport states that about three thousand students have enrolled at his colleges for personal instruction during the past year, and that several thousand are taking his correspondence course of Home Study. Prof. Draughon's Colleges are endorsed by business men from Maine to Calif. See his ad. elsewhere in this issue and write for his catalogue. Address as follows: Dept. T. Y. Draughon's College, Shreveport, La.

Resolutions.

At a meeting of the Board of Trustees of Jefferson Military College, held on July 21, the following resolutions were adopted: "WHEREAS, Prof. L. P. Leavell has severed his connection with Jefferson Military College as one of the instructors therein: Therefore, be it

Resolved, By the Board of Trustees of said college, that they desire in this manner to express their regret that the institution under their charge is to lose the very valuable services of Mr. Leavell and they desire to emphasize their appreciation of his high character, personal merit, and skillful proficiency in the duties he has discharged while one of the faculty of said College."

J. W. HENDERSON,
Secretary of Board.

Our Pastor is Gone.

Never before did disappointment and gloom fall upon our church with a greater crash than when the Clarion-Ledger brought the news to us that our pastor was dead. We had built such hopes of our prosperity and usefulness guided and propelled by the untiring energy of our beloved pastor, S. J. Elzey, that the news of his death came like a thunder bolt to our hearts. We believe that he was a man of God and that God was with him.

Although he had been with us but a short time he had so entwined himself around our hearts that we all loved him. He was taking hold of the work in such a way that we all felt assured of an onward and upward move. And while we cannot with our human eyes, see the purpose of God in his dealings with us in the matter, we bow in submission to His Holy will and trust that "Some day will understand."

We extend to his beloved companion and family our tenderest and most sincere sympathy in their bereavement and invoke the blessings of God upon them in the lonely hours they will spend meditating upon their loved one who is gone on before them.

H. C. JOYNER.
By the order of the church in conference July 20th, 1902, Edwards, Miss.

Leland.

The pastor, Bro. J. E. Barnett and church at Leland decided to begin a meeting the 5th Sunday in June, and to invite Bro. G. B. Butler to do the preaching, and Miss Bird Stapp of Chattanooga, Tenn., to lead in the music.

The meeting continued through eight days. There were added by letter three, and a number expressed concern for their soul's salvation.

This was certainly a precious meeting, where Christians were fed sumptuously upon the meat of the gospel, babes in Christ drank of the rich milk, and sinners were faithfully warned of an eternal future of punishment, and invited to accept Christ as offered in the gospel.

May the sweet comforts drawn from these services prove an oasis in many a Christian life, and may the seed sown find a place in sinners hearts where it will germinate, grow, and fruit to the glory of God.

Bro. Butler, Sister Butler, and Miss Bird, certainly endeared themselves to the Christian people of this community, and carried with them the esteem of the entire congregations that attended their services, as was evidenced by their serious attention, and liberal contribution.

Miss Stapp has now gone to Texas, but may return soon. We desire to commend her to Churches needing such help. May the Lord bless them in their work.

W. T. STOVALL.

Leland, Miss., July 12th, 1902.

From Tishomingo.

It was the privilege of the writer to aid Pastor Darling in a meeting with Bethel church, four miles from Baldwin, for a part of the week ending July 19th. The blessed Lord was gracious to his people: the church was revived and greatly encouraged, the people interested, and five excellent members (one brother and four sisters) added to the church. Three of these were baptized. There is every reason to believe that many others will be added to the church as the fruits of this meeting. Bro. Darling is one of our most promising young ministers, sound in the faith and possessing the confidence and love of his people. He should, by all means, go to Clinton. A course in Mississippi college would do much for him and the denomination.

I preached for Pastor L. R. Burress and his people at Mt. Olive last Sunday. Bro. and sister Burress, with the bereaved family, have the sympathy of the community in the death of their little granddaughter, who died yesterday (the 21st) from what was supposed to be the bite of a "kissing bug."

Bro. Wilson, of Tennessee, is to aid Dr. G. M. Savage in a meeting with the church at this place (Baldwin) to commence next Sunday. We are looking forward with earnest, prayerful longing for a season of refreshing from the presence of the Lord.

The writer will (D. V.) assist Pastor J. S. Berry in two meetings embracing the first two weeks in August: one of the meet-

ings to be held with the church at Kossuth, the name of the other church I cannot just now recall. Since God has graciously restored my health, I am anxious to resume my life work of preaching the gospel and will be glad to aid any brother or church that may need help. Letters addressed to me at Baldwin, in care of Capt. W. E. Thomas, will reach me.

W. M. REESE.

Is it a Sodom?

I see in the Convention notes one Brother calls the Delta the Sodom of Mississippi. Now, I fear he is a little hasty. Three noble, consecrated women are members of his congregation, at "Oak Ridge" and I know at least ten or twelve consecrated Christians in Clarksdale. The Lord promised "if ten were in Sodom he would spare the city." Now, this is a very small part of the Delta, and all over this beautiful fertile valley, you will find "intelligent, refined, charitable, merciful, consecrated men and women." No man or woman ever appealed to the people of Clarksdale in vain. The sick are nursed and cared for by loving Christians, the out-cast is never turned away without help and encouragement.

I don't know a Baptist man or woman that plays cards. We seldom have a white person in jail. Now, I know this is not all sufficient to salvation; but by what fruits must we know them? If a Baptist preacher in the city of New York baptized 46,000 converts and collected \$200,000 for missions in 33 years, why not do something in the Delta, is this worse than New York, if so, why?

We are surely no worse than the people of Havana when Diaz went there, and he didn't win these people for the Savior, complaining and fault-finding. No general ever won a battle by telling his men, you are the worst, most cowardly men in the country, no need to order you forward for you will not go. But the man who mounts the beautiful charger, rides out in front of the army and says, Come my brave 'soldiers,' let us on to victory and the battle is won. If this is the Sodom of Mississippi, we humbly pray that some good Abraham is just outside on the hill-tops interceding for us at the throne of glory to send us strong men to teach us the way of life.

We are sorry we were not represented at the State Convention, but will try to be there with a good report next year. Am glad to see good work is moving along all over the State. Thank God for all his goodness. May we grow in grace.

Yours in the work,
(MRS.) ANNIE MANGHAM.

Wanted.

The abundant presence of God in our meeting at Concord, which begins next Sunday, with Bro. G. B. Butler in the pulpit. We crave an uplift such as this community has never had. We want Anding to greatly feel the touch. Two men here furnish us drinks. We are praying that, in our meetings, these men with many others may see the light. Please, brethren, help us pray.

J. E. PHILLIPS.

The Life of Christ. A Sketch.

BY J. J. AVEN.

PART VII.

The Perean Ministry—Concluded.

Christ Foretells His Crucifixion. Matt. 20:17-19; Mark 10:32-34; Luke 18:31-34. And as Jesus was going up to Jerusalem He took the twelve disciples apart, and in the way He said unto them, Behold we go up to Jerusalem: the Son of man shall be delivered unto the chief priests and scribes; and they shall condemn Him to death, and shall deliver Him unto the Gentiles to mock and scourge and to crucify; and the third day He shall be raised up.

Ambition of James and John. Matt. 20:20-28; Mark 10:35-45. When the mother of James and John asked Jesus to grant that her two sons be allowed to sit one on the right hand and the other on the left, He replied that they would have to drink of the cup that He would drink, and on their expressing willingness to do it, He said to them, My cup indeed ye shall drink; but to sit on my right hand and on my left hand is not mine to give, but it is for them for whom it hath been prepared of my Father. Then the Lord taught them that he who would become great, must become the minister and servant.

The Blind Men Hear Jericho. Matt. 20:29-34; Mark 10:46-52; Luke 18:35-43. "Once more, and now for the last time, were the fords of Jordan passed, and Christ was on the soil of Judea proper. Behind Him were Peraea and Galilee, behind Him the ministry of the Gospel by word and deed; before Him the final act of His life, towards which He had consciously tended. And He was coming openly, at the head of His apostles, and followed by many disciples—a festive band going up to the Paschal Feast, of which Himself was to be the Lamb of sacrifice. And as they went out from Jericho, His attention was attracted by the cry of two blind men who were beseeching the Son of David to have mercy on them. After having called them to Him and having heard their request, He, moved with compassion, touched their eyes and straightway they received their sight and followed Him.

Visit to Zacchaeus. Luke 19:1-10. As Jesus was passing through Jericho a rich publican, Zacchaeus by name, desired to see Him, but being a small man he was unable to do so, but not being daunted, he ran ahead and climbed up a sycamore tree, and Jesus saw him. He bade him come down, for He was to abide at the house of the little man, who made haste to come down, and received Him joyfully. The people murmured that Christ should lodge with a sinner. When Zacchaeus told Jesus how he had divided the half of his goods with the poor, and of his restoring fourfold to any one whom he had wronged, Jesus said to him that salvation had come to his house.

Parable of the Vine. Luke 19:11-28. Then because He was near Jerusalem and because they supposed that the Kingdom of God was immediately to appear, Jesus spoke to them the parable of the pounds,

in which He taught them the great truth that responsibility is in proportion to talent and opportunity.

Anointing of Jesus by Mary of Bethany. Matt. 26:6-13; Mark 14:3-9; John 11:55; 12:11. It was now six days before the Passover and Jesus had arrived in Bethany, the home of Lazarus. They gave Him a supper, and Martha served, while Lazarus was one of those who sat at meat. It was Mary who anointed the feet of her Master with the costly ointment, an act which was well pleasing to the Lord, for, said He, she hath wrought a good work for me, and in it she has prepared me for burial.

Baptists and Campbellites Compared.

Baptists have always stood firmly upon the Bible as their rule of faith and practice. I wish therefore to present a few of the differences between them and the Campbellites and appeal to the Bible for proof of the Baptist position.

(1) Campbellites do not believe in a God-called ministry while Baptists do.

Proof:

"These twelve Jesus sent forth and commanded them" etc., Math. 10:5.

"Paul called to be an apostle of Jesus Christ through the will of God."

"And no man taketh this honor unto himself but he that is called of God, as was Aaron" Heb. 5:4.

(2) Campbellites believe that the Spirit operates through the Word, thus denying the direct operation of the Holy Spirit on the heart which direct operation the Baptists affirm.

Proof:

"And when He (the Spirit) is come He will reprove the world of sin and of righteousness, and judgment." Jno. 16:8.

"The Holy Ghost saith, Today if ye will hear His (Holy Spirit) voice, harden not your hearts" etc., Heb. 3:7-8. "Ye stiff-necked and uncircumcised in heart and ears ye do always resist the Holy Ghost." Acts 7:51.

(3) Campbellites say the Holy Spirit comes as a result of baptism, while Baptists believe He leads sinners to Christ or rather prepares their hearts for the reception of the gospel, and that His entrance is in no way connected with baptism for He comes before baptism is administered.

Proof:

"While Peter yet spake these words, the Holy Ghost fell upon them which heard the Word. . . . Then answered Peter, Can any man forbid water, that these should not be baptized which have received the Holy Ghost as well as we?" Acts 10:44, 47.

(4) Campbellites say that repentance is reformation—"Quit your meanness and do better," while Baptists believe it is produced by Godly sorrow.

Proof:

"For godly sorrow worketh repentance to salvation not so be repented of: but the sorrow of this world worketh death" 2 Cor. 7:10.

(5) Faith with the Campbellites is "simply the child of evidence," that is, it is the assent of the mind to a proposition founded

upon evidence: Baptists say that this evidence is faith itself—"It is the evidence (of itself,) of things not seen" Heb. 11:1. What better evidence would we want than a trustful hand holding firmly God's promises? This trustfulness is the "New Birth," the fruit of which is faith, for "Whosoever believeth that Jesus is the Christ is born of God," Pro. 5:1.

(6) Campbellites believe in works for salvation. Baptists believe in salvation and justification by faith.

Proof:

"Believe on the Lord Jesus Christ and thou shalt be saved," Acts 16:31.

"Thy faith hath saved thee; go in peace" Luke 7:50 (read also Jno. 5:24).

"Therefore being justified by faith we have peace with God," Rom. 5:1.

"But to him that worketh not but believeth on him that justifieth the ungodly, his faith is counted for righteousness," Rom. 4:5.

(7) The Campbellites say that baptism is a saving ordinance, this, Baptists do not believe; read Christ's message to the thief on the cross; Luke 23:43, also 1 Cor. 1:17, 18. Baptism is a symbol of our faith in the death, burial and resurrection of Christ. "Therefore we are buried with him by baptism into death: That like as Christ was raised from the dead by the glory of the Father, even so we also should walk in newness of life" Rom. 6:4, (Read vs. 5 and 6).

(8) Baptists believe that baptism is prerequisite to the Lord's Supper, as none but baptized believers took it, while Campbellites admit all classes to eat. They admit even the defiled and rebellious when they take any unbaptized (?) person; by their own theory those who are unbaptized are in the "gall of bitterness and in the bond of iniquity" (Note that these last words were addressed to one who had been baptized; Acts 8:13-24). How do they get around this?

"I have written unto you not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard or an extortioner; with such a one no not to eat," 1 Cor. 5:11.

Finally everything about Campbellism is external—a mere moral reformation without the heart or Holy Spirit in it. They have, it is true, some advocates of a heart-felt religion, they also have some good, conscientious members but surely the advocates of a heart-felt religion are at variance with their denomination.

Let us stand upon the Bible and not suffer ourselves to be captured by those who twist it out of its meaning and tell you there is but little difference between their belief and yours, for Baptists and Campbellites are as far apart as the poles.

J. O. HILL.

Toccoola, Miss., July 26th, 1902.

Convention Afterthoughts.

The thing that impresses me most at this late day about the Convention, is the admirable report of that body in THE BAPTIST. If the minutes of the secretary

should be lost, an accurate history of the proceedings might be obtained from THE BAPTIST, without the loss of a single item. That was the best report I ever saw, of any Convention, in any paper but one, and that was the report of the Southern Baptist Convention, published by THE BAPTIST and written by the same hand that wrote this splendid report—W. P. Price. Southern Baptists have three preacher-reporters that are "past masters" in this line, and I name them in the order of their excellence: W. P. Price, Fleetwood Ball and Alex. Bealer.

Another thing that impressed me about the Convention was the splendid array of lay talent that we had present. It would not do to begin to call names for your space would be taxed too much in calling the roll. I was further impressed with the fact that a large number of the brightest and brainiest of our young preachers are rarely ever heard in the Convention. Such men for example as G. B. Butler, J. E. Barnett, J. A. Lee and a host of others equally as bright.

I have been thinking since the Convention that perhaps a prominent brother and myself, and possibly a few others talk too much at these meetings. Of course what we say is "mighty good"—at least we think so, but maybe somebody else would say it, if only we would wait a little while. Now if the brother aforesaid will agree to it, we will "swear off" and give some of the other brethren a better chance at the next Convention.

The superb speech of P. I. Lipsey on Home Missions—one of the best of the Convention, lingers with me still. He came perilously near persuading me that Home Missions are almost as important as Foreign Missions, and that the soul of a Southern boy is worth almost as much as that of an "almond-eyed Celestial." We are in some danger of losing sight of these facts just now. If anybody disputes this, let him speak out and I will "give a reason for the faith that is in me."

I noticed with regret that a great many women were absent from a number of the sessions, attending upon the sessions of their own organization. By all means let them keep up their work, but I wish it could be arranged so that the sessions would not conflict. The Convention needs the enthusiasm that the presence of the women would impart, and they need the inspiration that the Convention would give.

I have some other impressions of the Convention but these are enough, and perhaps I would better have kept some of these to myself.

N. W. P. BACON.

Oxford, Miss.

Dry Weather.

BROTHER EDITOR: We, in writing this, will somewhat mix farming and some religious thoughts along with it. We have now had two unprecedentedly dry years and the planter is becoming serious about his living. The corn crop is about ruined once

more, and the cotton crop much stunted. Altogether, there has been much labor and money spent to repair the losses sustained last year. Brethren sometimes get together and pray for rain; it may be possible, if all could be of the same mind, rain would come; but this, even, would be a debatable question, because there is a cause for everything, and sin is the predominant factor in all woes. The inquiring mind will try to know something about our troubles, else it is a dead institution.

As to the prayer-meeting business, I will illustrate: If my house is to be blown away with a cyclone and I and my family in it at some future time, the praying should begin now, before the punishment is being inflicted. The human family, as a whole, do some things without God's sanction. One may commit suicide; so a whole community or nation do the same thing by violating a divine law. Slavery existed here once and large tracts of fertile land were worn out and turned into old fields and gulleys. What was left has been doctored with commercial fertilizers and so worn and wasted that there is not enough humus in them to attract rain when once they become dry, and this is generally in May or June; and when the rain does come our prayers are answered in thunder claps, wind, hail and gully-washers.

Our reckless system gives us extremes of weather; when it is dry, it is too dry, and when it is wet, too wet. Away out in India it is dry there and they look for another famine, and it is a cotton country also. The question for us to study is, how long it will be before we have India at home. Greed in the human heart is a principal that needs no cultivation. A man may strut around in self-importance, and the disease is catching, and there is nothing that will do more good than reverses in his business, as we have no law that will abridge his freedom of thought.

I am one that believes that we can so farm that we can drive rain off in May and June, when we most need it. Around our large cotton fields any observant farmer sees that the rains skirt the timber, if there is enough, before the open lands get it, and what is the cause of this, I want to know? Our habits are so fixed and transmitted down that it is a hard matter to unfix them, and the Lord of Hosts makes us instrumental or susceptible of punishing ourselves. We can sin by making ten acres unproductive while we only improve one, and there may be some or a great many that won't stop to think about these matters. The old Mosaic law lies in the musty volumes of the past and every one is going it on his own hook and the divine law is shelved in most of our businesses.

M. C.

Blue Mountain Normal.

The Peabody State Normal at Blue Mountain closed yesterday after a most delightful four weeks of work that those of long experience in Normals say was the best ever done in Mississippi Normals. Three hundred and thirty-one were enrolled

as pupils, and many others visited the classes. When it was announced that Blue Mountain was to have a Normal, it was generally believed that it would be one of the best and one of the largest in the State. It has been the largest, and the following resolutions that were unanimously adopted tell the rest:

WHEREAS, We, the pupils and teachers—to the number 331—in attendance on the Summer Normal held at Blue Mountain realizing the warm hospitality and many kindnesses shown us by the good people of Blue Mountain and of the Blue Mountain Female College; and

WHEREAS, This location from the natural surroundings is admitted to be the best in North Mississippi for the convenience of the Normal; and

WHEREAS, We feel that our ideals have been lifted up and that we have been greatly inspired to go forth to fight more diligently and persistently the battles of life. Therefore, be it

Resolved, 1st. That we extend our heartfelt thanks to the Director for his intense interest and superior direction.

2nd. That we do express our due appreciation to the Local Director and to the Business Manager for their untiring energy and special attention in looking after the needs and conveniences of each and every one, and for securing the services of Prof. Booth Lowrey who gave us many entertaining and beneficial lectures.

3rd. That we do extend our sincere thanks to each member of the Faculty for giving freely and willingly wholesome instruction and for exemplifying excellent methods.

4th. That a copy of these resolutions be sent to papers of counties represented, and to the Memphis papers for publication.

MISS ALMA GRESHAM,
MISS LORENA PHILLIPS,
E. L. COLLINS,
J. SLOAN VANDIVER,
Committee.

The Heavenly Land.

T. A. J. BEASLEY.

There is a land of pure delight,
Where flowers in hazy bloom;
Its scenes would dazzle mortal sight,
Dispel all grief and gloom.

This land is free from sin and care,
No faltering steps are known;
But joys immortal are up there,
In that eternal home.

The river's sparkling stream is seen,
The tree of life doth bloom;
This land is joyous and serene,
And needs no light of sun.

This land contains the Father's throne,
The angels' blest abode,
The only way to reach this home,
Is Jesus Christ, the road.

There saints shall dwell forever free
From sin's bewitching snares;
For there God says no sin can be,
Nor Satan and his heirs.

When from this world we're called to go,
To lay our armor down,
Our God will take us home, we know,
And give to each a crown.

Denominational Names.

There is something singular in denominational names. With a remarkable exception, every sect of religionists have given themselves titles. The Romanists and Grecians assumed the name of Catholics, and the world lets them have it. True, Episcopalians claim the title also, but they are direct from the Church of Rome. Their title is "Protestant Episcopal"—protesting against the supreme power of the Pope.

Next in order of seniority comes the "Methodist Episcopal"—separating from the Church of England certain doctrines and methods—adopting the above name. Lutheran, Presbyterian and Congregational organizations, and the Protestant churches, set up for themselves on differences of faith, but hold to certain ordinances and practices of the Roman Church—only protesting against certain dogmas. Many of the so-called churches of the present day are from similar sources.

The Baptist denomination began with John the Baptist, and never consented to the assumption of Rome and Greece. True, the latter has always held to immersion, but it has departed from apostolic faith by baptizing unbelieving infants. "Disciples were first called Christians at Antioch." When church and State united under Constantine, Baptists withdrew. From that time they were persecuted and designated by different names, as heretics—the title "Baptist" being the last.

From the Baptists a number of smaller sects have sprung; and the most noted those who call themselves "Primitive," and another appropriating the name of "Christian." This latter is the definite distinguishing name, as it is used to designate all Christians. Besides, it is not a title given other denominations, like the name "Baptist," on account of its faith and practice. Indeed, there seems to be no other "sect" everywhere spoken against except the derisively styled "Baptists."

Baptists simply accept the names given them through the centuries, still holding the last. They assume nothing and are not presumptuous, taking the teachings of the Scriptures without note or comment for their guide. This right they claim for themselves, and resent the charge of narrowness and bigotry; they concede the same right to others. Of course the concession is not to include a right to persecute, or to coerce. Conscientious convictions must be respected.

Outside of Christians there are various kinds of religions, some of which are called after the names of their leaders. So it may be said of some professed Christian orders, while one forging to the front is named from an asserted finding in a book—i. e., "Mormonism." It is a mistake to suppose that "there is nothing new under the sun"—there is often much.

Greatness.

Some crave greatness, while others do not wish it. The "craves" are not filled; the non-desirous often are. Alexander became great in accordance with desire. He

also became a "sot." Lydia became great without desire; she clothed the poor. "If any man desire to be first, the same shall be last of all." "He that is least among you all, the same shall be great." Christ "made Himself of no reputation, and took upon Him the form of a servant," and said: "I am among you as he that serveth," and still, He was appointed a kingdom.

We say: "I have too high a sense of greatness to be a servant." Christ says: "The disciple is not above his master, nor the servant above his lord. It is enough for the disciple that he be as his master, and the servant as his lord." So, we must be like Christ—like Him in this world and like Him in the world to come. We must visit Him—visit Him in prison, in nakedness, in hunger, and hear Him tell us: "I appoint unto you a kingdom, and ye shall eat and drink at my table in my kingdom, and sit on thrones."

Who would dream of earthly glory, and be "fond of these trifling toys" when, one day, the Judge of all the earth will say, "Well done, good and faithful servant, enter into the joy of thy Lord." The Lord's "joy," our joy!

Everybody wants "joy," but, in blindness, the multitude fail to get it—not willing to serve. They leave Christ out, and so are themselves left out. They cut off their nose and spite their face, and writhe in endless flames. They get the lot of the worm which "dieth not" in the fire that "is not quenched."

But with the Lord's "joy" in view, who would not serve Him!

Herein is greatness.

J. E. PHILLIPS.

Security of the Regenerate.

J. B. SEARCY.

I have felt constrained a few times to dissent from the views expressed by Dr. R. A. Venable on this subject; but I now feel it is my duty, and great pleasure to most heartily endorse the following from him, taken from a sermon outline he published in THE BAPTIST for July 10:

"The born of God, though he may, and alas too often is, guilty of sin as an act, but sin is not realized in its essence, because it does not arise from the controlling purpose of his life. It is not the assertion of the permanent stage of his will against the paramount authority of God. The divine life imparted in the new birth places the will of the believer in a co-operant state with that of the Father. With Christ as the unifying center of the believer's life with that of God, his whole being is held to God's order. Other influences may operate upon him, but they cannot wrench him from the orbit of the new creation. The permanent state of his will and hence the type of his character is divinely set. The real center of his being, which is divinely fixed remains undisturbed, because greater is the power of God in the renewed soul, than the power of the wicked one."

The above is worthy of being preserved for constant reference. I do not remember ever to have seen the grounds of the abso-

lute, and ultimate, security of the regenerate more clearly and strongly stated. With Job, I can say, "How forcible are right words!" I love to agree with my brethren, and particularly with Dr. Venable, whom I have known and loved from his boyhood days.

Revivals.

We have just closed two fine meetings, one at Henrietta, Texas, with more than one hundred professions of faith in Christ, and one in Waco, with the Columbus Street Baptist Church, with something more than eighty professions of faith in Christ. Many of them united with the churches. We are now at Pleasanton, Texas, thirty-five miles in the country off the railroad from San Antonio. I wrote you a letter last year from this field. This is a magnificent church though small in number.

I see that A. J. Harris, pastor of the 1st Baptist Church at San Antonio, is to visit Mississippi to lecture at the Chuataqua. He will also hold a meeting at Crystal Springs with Will McComb. Harris is a live wire. Hear him, all of ye Mississippians who can—few men like him. My wife and children are with me in this meeting. I regret that I could not visit the brethren and churches which invited me to assist them in the old home State. It is hard for me to get out of Texas and the west in the summer. I would be glad if Harris could visit the Starkville Baptist church and meet some of the noblest people of Mississippi. I visited Mrs. R. C. Burleson of Waco, and as Dr. Burleson and myself were ordained by the Starkville Baptist church she presented me with the "Anti Nicene Fathers" and Johnson's Encyclopedia. Burleson was the greatest Educator Texas ever had in his day—and was president of Waco University for 45 years.

SID WILLIAMS.

Eight Mottoes for Christian Voters.

- 1st. We vote for God, and Home, and Native Land.
- 2nd. The Home and Happiness, against the Saloon and Misery.
- 3rd. Evil can never be suppressed by selling it the right to exist.
- 4th. It is always manly to VOTE RIGHT, and trust God for results.
- 5th. Any party that seeks the saloon vote we cannot support.
- 6th. At all times CHRISTIANS should vote as they PRAY.
- 7th. Christians should not vote as do the saloon men.
- 8th. "Where PRINCIPLE is, there is my PARTY."

Any one who wishes Webster's International Dictionary, latest edition, which has been used just a little, but almost as good as new, can get it for \$6.00 net by writing to THE BAPTIST, Jackson. This book now sells for \$10.00. We can only furnish at this price while our supply lasts.

The JONES-KENNINGTON DRY GOODS COMPANY,

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SPECIAL BARGAINS FOR AUGUST.

Fine Silky Dimities, beautiful designs and colors, worth 20c, August price a yard - 10c	Ladies and Gents silk warp twill Umbrellas, worth \$1.50, August price each \$1.19	Large size Mosquito Canopies on copper frame, worth \$2, August price.....\$1.30	Ladies' Swiss Ribbed Vests with silk tape neck and arms, worth 15c, August price.....10c
Fine Sheer White Lawn, worth 18c, August price a yard.....10c	Figured Batiste, worth 8c, August price a yard.....4 1-2c	Family Sheetting full 90 inches wide, worth 25c, August price a yard.....19c	Batiste Corsets, 4 hook, pink, white or blue, worth 75c, August price a pair.....35c
Swisses and Tissues, worth 50 and 75c, August price a yard.....19c	Ladies' plain Hemstitched Handkerchiefs, pure linen, August price each.....5c	Ladies' Mercerized Silk Vests worth 35c, August price each.....22c	Men's dollar Madras Shirts August price.....69c

On August 4th we place on sale our Fall Line of the Famous Punjab Percales. These Percales are Full Yard Wide and very best quality. Send for samples.

JONES-KENNINGTON DRY GOODS CO., Jackson, Miss.

We are glad to note in our travels that the tendency of our friends in the rural districts, is to provide attractions at their homes in the way of musical instruments. We do not know of any other agency so potent in binding the family circle, or in making the children love home and spend their spare time at home, as music, and we consider it a sign portending good not only to the families, but to the whole country as well, for it is a settled fact that the class of our citizenship depends very largely upon the esteem in which the home circle is held by its members. We say, let the good work of providing musical instruments for our homes go on. In this connection we wish to say that Messrs. Patton & White, of this city, make it possible for every one to have an instrument in the home, for they make terms to suit all. Write them for their plans of providing instruments. They are offering 20 per cent off now for cash purchases or for large cash payments.

It is not Necessary.

In Dr. Sample's recent article he states in substance that a man cannot be saved unless he understands the plan of salvation. To this, I must to a degree dissent. It is true that "no house is built without a plan"—not even the rudest structure. It is true also that the builder must have a knowledge of that plan, but it is not necessary for the building to have a knowledge of that plan. In the case of the salvation of men it is enough for God, who is

the builder, to have a knowledge of the plan of salvation, but it is not according to my way of thinking and according to the Scripture, necessary for the man—the thing built—to know the plan. "For we are his workmanship, created in Christ Jesus unto good works." Eph. 2:10.

JOHN P. HEMBY.

An Explanation.

Though somewhat tardy, I wish to say in behalf of "Crystal Springs Floral Club" that no intoxicants were used in punch served by them on different occasions, only the pure juices of fruit was used.

MRS. C. T. OWENS,
President of Floral Club.
Crystal Springs, Miss., July 28, 1902.

Associational Letters.

The blank form of Associational Letter which I have put into the hands of officers of Associations will be used throughout the South in the interest of uniform statistics. It was gotten up with the co-operation of Dr. Lansing Burrows, and printed by the Sunday School Board of the Southern Baptist Convention free for our churches. I hope the clerks of Associations will see that each church clerk is provided with one and that the letter to the Association will be prepared on it. If any church clerk should fail to get one, I will be glad to send one on application. A. V. ROWE.

Bear Creek.

We have just closed a good meeting of

eight days, at Bear Creek, which resulted in a revival in the church: Several members who had been in disorder made voluntary confessions, and promised to live more consistent lives in the future.

At the close of the meeting, eight young ladies, and four young men were buried with Christ by baptism. Bro. Taylor of McCool, preached two sermons for us during the meeting.

I was baptized into the fellowship of Bear Creek church and have served them as pastor for twenty-five years.

It is pleasant and helpful to the pastor to worship with a people with whom he has been associated so long, and sit together with them in heavenly places.

I go to New Zion next, where it has been my privilege to serve as pastor twenty-seven years.

You are giving us a first-class paper of which we are proud.

Fraternally,
W. H. H. FANCHER.

Bethel.

We have just closed a most interesting meeting at Bethel Church, Sunflower county. Bro. J. E. Barnett, of Leland, was with us. There were twelve additions to the church, ten of whom it was my pleasure to bury with Christ in baptism.

The Deer Creek Association meets with this church the first of October.

Fraternally, E. T. MOBBERLY.

THE HOME.

To The Children.

No. 10.

DEAR CHILDREN,

The great Convention at Water Valley interrupted the continuity of our letters but the Editor says "Come again," and here I am. I have just returned from a ten days absence from home. I found 77 letters awaiting my attention. Twenty-six were from the children and one from the President of the Meridian Cotton "Club" expressive of his interest in my war reminiscences. This man was at one time sergeant major of our regiment and afterwards elected a lieutenant and for a short time was in command of our company. I remember him as a nice, quiet man of good soldier-bearing, honoring his uniform in the field and in quiet.

Well, I believe I dropped the thread of my war discourse on Chickamauga's gory field of battle. So taking it up again, I wish to say that we gave the Yankees a terrible whipping, routing them from every position and driving them in confusion and disorder back into their fortifications at Chattanooga. But for the stubborn, skilled resistance offered by Gen. George H. Thomas (Federal), the entire Yankee army might have been captured. As it was, Gen. Bragg did not immediately follow up the fruits of his great victory, but waited till the Yankees had rallied under the protection of their forts and big guns before following them with his army. On Sunday evening the last day of the fight, I was sent to the rear, by the surgeon, after the medical knapsack. In this knapsack were bandages and other appliances to be used in relieving the wounded.

As I was riding through the woods where our men had just charged, I found a great many soldiers wandering about unhurt. I asked them what they were doing there. They replied, "We are hunting water." I said, "Boys you ought to be ashamed of yourselves to be skulking here in the rear instead of being at the front to help those gallant comrades." I have sometimes thought if all our soldiers had discharged their duty as some brave souls did, our army would have been invincible.

When I at last got back to the field hospital where the knap-

sack was, a sickening sight met my eyes. Scores of dead and dying and suffering wounded soldiers were lying around in every direction. The sobs and shrieks and groans of this mutilated and suffering humanity were beyond the power of pen or tongue to describe. There those brave fellows lay on the ground with but a single blanket for a bed and their knapsack for a pillow, and the smoky skies for a canopy. No mother to straighten their broken, swollen limbs, or bathe their aching heads. No sister's gentle voice to sing a lullaby to quiet them into a peaceful slumber, nothing but the distant rattle of musketry and boom of cannons borne to their ears by the mournful breeze that sighed through the boughs of the few scattering trees in all the discordant accents of misery's wail. All this with the sad moans and wild delirium of the dying and other strange sounds heard alone in the carnage of battle was the requiem that art and nature offered for the dying and the dead.

When I returned with my medical stores the sun was nearly down and the firing had ceased; and the hush and shade of darkness soon brooded over the practical doings of that holy Sabbath day.

UNCLE GEORGE.

P. S. Miss Eula McDowell of Flora, gets the book for the nearest correct answer to the number of times John uses love in any of its forms.

No. of times, 124. Eula's count, 122.

Cancer of Fifteen Years' Standing Absorbed by Soothing, Balm Oils.

RURAL ROUTE No. 3, DALLAS, TEXAS, March 20, 1902.

Dr. D. M. Bye Co., Dallas, Texas: Dear Sirs—I wish to say to you, for the information of all cancerous sufferers, that I had something on the right side of my face, close to my right eye, in the form and appearance of a cancer. It made its appearance some fifteen years ago. I got several physicians to examine it, and they all advised me to just let it alone, and not to apply anything whatever to it. But, it kept spreading and itching, and I finally concluded to try your remedy, and I am proud to inform you and all others interested, that your remedy has so completely removed the cancer that there is scarcely a mark of its existence left. I am yours, with all possible gratitude.

REV. ELI RATTLEIFF. Many old men and women bless Dr. D. M. Bye for the great good done them with the Combination Oil Cure, for cancers and other malignant diseases. Thousands have been cured within the last few years, many seventy to one hundred years old. Do not submit to the knife, the burning plaster or injection. The Oils are mild and safe and the results are certain. Illustrated books and papers will be sent to those interested. Call on or address DR. D. M. BYE CO., 171 Main street, Dallas, Texas, P. O. Box 462. (The originator of the Oil Cure.)

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MEMPHIS, TENNESSEE.

Receipts of Convention Board For June.

FOREIGN MISSIONS.

Bogue Chitto Association—Moaks Creek \$5.
Deer Creek Association—Bethel \$5.
Kosciusko Association—Long Creek \$11.67.
Oxford Association—Water Valley \$124, Miss M. M. 5.
Hopewell Association—Mr. J. F. Edwards \$1, Pleasant Grove 4.

HOME MISSIONS.

Deer Creek Association—Green ville \$108.65.
Oxford Association—Miss M. M. \$5.
Pearl River Association—Bismark \$1.25.
Rankin County Association—Rock Hill \$2.50.
Hopewell Association—J. F. Edwards \$1, Union Church 2.25.

STATE MISSIONS.

Aberdeen Association—Okolona W. M. S. \$6.
Bogue Chitto Association—Silver Springs \$14.
Calhoun Association—Air Mount \$416.
Carey Association—Centerville \$17.25, Glover B. Church 18.70.
Central Association—Concord \$79.30, Hebron 10, Mississippi Springs 4, Oakley 6, Learned 18.40, Antioch and W. M. S. 25.
Chester Association—Ackerman 6.35, Beulah 8.40, Concord 4.05, Mt. Carmel 3.75, Bethlehem 3.25.

Chickasaw Association—Meridian 1st Church \$150.

Coldwater Association—Beech Springs \$3.45, White Oak Grove 1.80, Pleasant View 1.75, Sardis 30, Int. on A. E. S's gift 10, Como 15.15, Longtown 4.70.

Columbus Association—Sharon W. M. S. \$3.25, Pheba 8.50, Border Springs 5.

Copiah Association—Crystal Springs \$160, Zion Hill 1.35, Sylvaena 2.55.

Deer Creek Association—Arcola 22.85, Cleveland 15, Merigold 2.55.

Fair River Association—Mt. Moriah \$5, New Prospect 5.

Gulf Coast Association—Handsboro W. M. S. \$3.50, Scranton 76.25, Pascagoula 5, Moss Point W. M. S. 5, Handsboro 1.25.

Harmony Association—Good Hope \$7.75, Friendship Lena 1.75, Thomastown 12, Hebron 2.85, Cross Roads 1.40.

Hobbs Chitto Association—Juniper Grove \$7.

Kosciusko Association—Pleasant Ridge \$7.60, Sencash 1, Long

Creek 21.50.

Lebanon Association—Immanuel 6.50, Perkinson \$7.60, Sauter 7.07.

Rankin County Association—Peabatchie \$20.

Strong River Association—Dry Creek \$6.

Mississippi Association—Bethel \$5, Mars Hill 22, Ebenezer 13.50, Hopewell 10.

Oxford Association—Philadelphia \$5, Tocoowa 5, Big Springs 5.

Pearl Leaf Association—Colons \$21.50, Mt. Carmel 10.50.

Rankin County Association—Rehobeth \$4, Beulah 4, Clear Creek 4.70, Rock Hill 5.

Strong River Association—Pleasant Hill \$6.

Sunflower Association—Mrs. Turner \$1, Oak Ridge 10, Refuge 17.45, Shelby 16, Tunica 12.81, Drew 3.10.

Tishomingo Association—Boonville \$6.93.

Union Association—Pine Bluff \$8.80, New Providence 4.14, Rodney 7.50, A Friend 10, Brushy Fork 5.50.

Yazoo Association—Mt. Vernon \$2.60, Ebenezer 13.35, Bethel (Y) 35, Bowling Green 3.50, Goodman 30.35.

Pearl River Association—Columbia \$3.50.

Hopewell Association—Jerusalem 6, Gilbert \$2.23.

Liberty Association—Pleasant Hill 2.55.

Springfield Association—Mor-ton \$7.

SUSTENTATION.

Rock Hill \$2.50.

MINISTERIAL EDUCATION.

Rock Hill \$2.50.

MISSISSIPPI COLLEGE.

Sardis \$2.50, Ed. Potts 5, Mrs. Potts 2.

HOME MISSIONS.

Palestine \$2.50, W. W. Moffett 10.

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F. J. CUNNEY & Co., Props., Toledo, O. We, the undersigned, have known F. J. Cunney for the last 15 years, and believe him perfectly honorable in all business transactions and financially able to carry out any obligations made by their firm.

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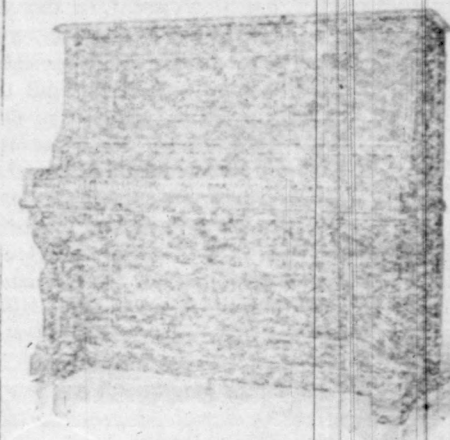
Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system. Price, 75c. per bottle. Sold by all Druggists. Testimonials free.

Hall's Family Pills are the best.

Notice, Trappers.

Send 75 cents for book, by mail, of complete instructions in the "Art of Trapping," preparing and shipping furs, skins, etc. Ship your furs, dry hides and wool to John White & Co., Louisville, Ky.

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Personal.

The McHenry and Wigglesworth families both have nice oak pews, at a cost to each of \$465.00.

Rev. J. P. Hemby has been a meeting of much interest, with R. Hobbs, at Smyrna. We do not know the full results.

The new American Steamer, the *Therion*, will ply between San Francisco, Honolulu and the Philippines. Her carrying capacity is 12,500 tons.

Remember that J. W. Moore is at the Price House, and prepared to give the public entire satisfaction in a comfortable hair-cut or shave.

We extend sympathy to Bro. A. Lee in the illness of two of his children who have slow fever, one in Winona, and the other at Wesson.

Rev. S. M. Ellis has given the Hermonville church and has been called to the church at Edwards, Mississippi, by the death of Rev. S. J. Ellis.

Bro. R. B. Hall has recently assisted Rev. J. J. Walker in a meeting at Berwick. There were 22 professions and 16 additions. These two churches organized this church last fall.

Bro. C. E. Welch has just closed a great meeting at Hickory. There were 16 additions, 12 upon profession of faith, 1 by restoration and 3 by letter. Rev. W. R. Cooper assisted the pastor.

Rev. T. J. Miley has just closed a meeting at Springfield, with additions. Bro. J. E. Chapman of Newbern assisted in the preaching. Also Bro. Miley has had a meeting at Pulaski, where Bro. W. R. Cooper assisted.

Rev. W. P. Chapman has had a meeting in two of his churches. At Clear Creek there were 10 baptisms and at Bethany, S. Pro. Rooker assisted in both these meetings, and Bro. C. E. Rooker, Raynor, Bass, and others assisted.

Rev. W. J. Williams, the pastor of Hazlehurst, came as far as Newbern last Thursday with his wife on a visit to Montague, to spend the summer. Bro. Williams seems to be thoroughly identified with all our enterprises in the State.

Our Brother P. C. Rathburn, Birmingham, was an acceptable caller at the office of THE BAPTIST last week. He is general agent of the Penn. Mutual Life Insurance Company, and is doing well in his work. He was returning on a visit to his father, Capt. W. M. Rathburn, of Richmond.

Dr. H. F. Sproles left last May for a vacation of a month, but he has elected to spend at Montague. His health is fine but he goes forth with inspiration. The series of lectures given at this great summer conference are of a very high order.

Water Valley Military Academy is electric lighted, furnished with water and baths throughout. The buildings are situated upon a beautiful northern part of the city. The air, artesian water and healthful location. The following medals have been offered for the ensuing term: Scholarship, Athletics, Recitation, Dedications, Oratory, Latin, Greek, Music, English Composition and Best Drilled Cadet. For Catalogue, address Col. W. P. Sproles, Water Valley, Miss.

Birmingham Business College
(Offers instruction for students under the plan of the Birmingham Business College.)
WILLARD J. WILKINS, Principal, Birmingham, Ala.

A line from Capt. J. P. Brown informs us that the wife of Rev. H. P. Hurt, of Kosciusko, died in West Point, on last Lord's day, the 27th inst. She had been quite ill for several weeks. We extend heart-felt sympathy to the grief-stricken husband and to Bro. and Sister S. L. Hearn, the parents of Sister Hurt.

Prof. A. P. Montague of Greenville, S. C., has been elected to the presidency of the Howard College, Ala., and we understand will accept the position. This institution is out of debt and is not allowed to go into debt. The faculty accept their places for what they pay. Also the denominational boards are prohibited from making any debts.

Bro. Lee assisted Pastor G. W. Farmer in a meeting at Sylva, Tenn., beginning on the 18th and continuing until Thursday when he had to go to Winona to the bed-side of a sick child. The pastor continued the meeting. Bro. Lee is still in Winona by his sick child. We trust God will be gracious and spare Bro. Lee's children.

News of the death of Rev. C. L. Anderson has just reached us. Last winter he left his pastorate at Brownsville, Tenn., and went to Roswell, New Mexico, in search of health. He did not improve, and a few days ago his wife started with him to her relatives in Vicksburg, but he was too weak for the trip, and expired near Childress, Texas, on cars. He was a Mississippian and a very brilliant man.

Harris' Bus. College, Jackson, Mississippi, secures a greater per cent. of its students good positions, than any other business college. Why don't you take a course with them, and let them start you at \$50.00 or \$60.00 per month? They have had, during the past few months, thirty-two applications for bookkeepers and stenographers, that they could not supply; salary from \$40.00 to \$75.00 per month. Recently, twenty-one of their students secured good positions in ten days.

We are very much grieved to have to chronicle the death of Bro. Wm. Bell, who died on Saturday morning, July 26th, at 6 o'clock, at his home near Cynthia, of paralysis. Bro. Bell was a member of the Hinds County Board of Supervisors, and one of the best citizens of the county, also one of our substantial Baptists who never failed. The community loses a good man. But he is with his Lord.

PHILANTHROPY!

The Unselfish Labors of Mr. and Mrs. A. Roy Miller Save Many Children's Lives.

They Earn the Gratitude of Hundreds of Parents in Owensboro.

[From the Owensboro, Ky., Messenger.]

A. Roy Miller has been connected with the well known wholesale and retail drug firm of The Muller & Haynes Co., for several years. He is known to be one of the best prescription druggists in the State. His reputation is already established, and whatever he says is not for a moment doubted by the people who know him.

Like all men who shoulder the responsibilities of a big business, Mr. Miller is always busy, but he found time the other day, when asked what he thinks of Owens Pink Mixture and its use among children, to assert his firm belief, based on his own experience, that it will do just what is claimed for it. He even goes further and says that no better remedy can be obtained for use in aggra-

vated cases of bowel trouble among older people.

Druggists are usually slow to recommend any particular medicine, either over their own signature or during an interview. They will often say that what will not well and produce the desired results with some individuals may not be successful on other persons, but Mr. Miller states that there is always an exception in the case of Owens Pink Mixture.

"Really," said Mr. Miller to our reporter, "I don't think I can do the matter justice. It takes my wife to tell of the virtues of Owens Pink Mixture. If there is any family in our neighborhood with a little child, to which she has not recommended the use of the medicine, I don't know it. At any rate, we have used it to our great satisfaction on the only two children that we have living. The girl is now seven years of age, and our boy is five. They are both hale and hearty, and we never had any trouble during the second summer with them or when they were teething. They took the medicine with the same delight that would be manifested by a child when eating anything that it is particularly fond of.

"We lost our first child from some kind of wasting bowel trouble. We knew nothing of Owens Pink Mixture then. We did everything possible to save the life of the loved one, but our efforts were in vain. The little fellow died. No words can paint the grief of a mother over the loss of her first born. But, since we have used this medicine with such wonderful success on our two succeeding children, we are both firmly convinced that had we used it on our first born, he would have been alive today. Now, this is a pretty strong assertion for a person to make, but I firmly believe it.

"As soon as my wife hears of a sick child in the neighborhood, she either goes or sends word to the mother to try Owens Pink Mixture. I don't think there is a family in my end of the town that has not a bottle of the medicine in its possession. Many say that it is a good thing to have around, whether there are any children in the family or not. I do not mean to be extravagant in my praise of this remedy. I only want to say in its behalf what I think should be said by one who has used it in such a satisfactory manner in his family. Again, I will say if anyone should call for it and I did not have it, I would be loath to recommend any medicine to be as good, I feel, I would not do it. I could not do it."

Here, in Owensboro, where the medicine has been put up for a long time, the people have had an opportunity to learn of its merits from actual use. In not a single case has the medicine proven fruitless, and all citizens speak a good word for it.

You can walk down the street any day, and ask any head of a family what he thinks of Owens Pink Mixture, and you may rest assured that his answer will be a pretty strong recommendation of its merits.

Owens Pink Mixture is a perfectly harmless preparation for teething children. It allays irritation and makes teething easy. It regulates the bowels and stomach, promotes rest, contains no opium, no morphine, no laudanum, or other poisonous drugs. It is a pleasant and perfect remedy for Summer complaint, diarrhoea, dysentery, convulsions, loss of sleep, feverishness, constipation or sour stomach.

Owens Pink Mixture is put up in two sizes of bottles, 25c. and 50c. For sale by all druggists. A trial bottle will be sent free to anyone addressing the Floyd Medicine Co., Detroit, Mich.

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W. J. THAMES, Principal.

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Session of 1902-03 opens September 18th, 1902; Summer Term, 1903, opens June 16th. For catalogue or special information regarding courses or expenses, address,
R. B. FULTON, Chancellor,
University, Miss.

SPECTACLES.

Brethren and sisters, I will give you a \$3 gold pair of spectacles to do some introducing. Send 80 cents to pay postage. The postage will be returned.
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BELLS
Steel Alloy Church and School Bells. Send for Catalogue. The C. S. BELL CO., Hillsboro, O.

Deaths.

Thoughts of the Departed.

Let me think of my sister as I looked on her last.
All elated with the victories won in the past.
Full of hope for the good that the years might beget,
Nothing future to fear, nothing done to regret.
Let me think of her then as she enters death's door
With her feet on the strand of eternity's shore,
And recall what she was, what she promised to be—
What she'd been to others—what she'd been unto me.
She was a solace, a comforter and guide;
To all those around her where she did abide.
So my thoughts run along under grief's plastic touch—
And we miss her so much, Oh, we miss her so much.
But we'll lay grief aside and feed memory on love,
Till we dwell with our dear one forever above.

I. T. FEARCE.

Augusta, Miss.

Tackett.

Mrs. A. B. Tackett died at her home in Richland, Holmes county, Miss., July 20th, 7 a. m., 1902. Married Dr. John Tackett December 24th, 1878. When nineteen years of age she joined the Missionary Baptist Church on a profession of faith in Christ. Truly a good woman has gone! True and devoted as a wife, wise, gentle and affectionate as a mother, kind and thoughtful as a neighbor and always a benediction to her pastor. She leaves a loving husband, four affectionate daughters and a host of friends to mourn their loss, but through faith in Christ we'll meet in heaven.

Her pastor,

J. T. ELLIS.

Myers.

Robin Dale Myers, son of Mr. and Mrs. Rube Myers, was born on July 26th, 1883, died July 16th, 1902. He bore his sickness without a murmur. He was tenderly cared for by loving friends, dear relatives, devoted brothers and brothers-in-law, loving and tender sisters and consecrated father and mother.

He died happy in Jesus. Some of his last words were: "I know that God has saved me." He leaves a father and mother, four brothers and four sisters to mourn his death. Weep not loved ones. He is "Only waiting on the other shore."

His brother-in-law,

W. R. COOPER.

Haman.

Dr. W. B. Haman, son of Rev. P. A. Haman, of Leaned, Miss., died at his father's home July 15th, 1902. He was born March 31st, 1878, and he was born again, and on July 25th, 1899, he was baptized into the fellowship of the Leaned church by Pastor J. R. Carter.

On September 11th, 1900, he was married to Miss Maud Dean Fowler, of Nashville, Tenn., and graduated in medicine at the Vanderbilt in 1901. It was his purpose to go to a foreign field as a medical missionary, but when the Lord called for him to come home to his Father's House, he was ready and willing to

go; for he "believed on the Lord Jesus Christ." God bless the loved ones who mourn his death.

CHAS. L. LEWIS.

Boone.

Sister Marcella Boone died at her home near Puckett, Miss., on May the 23d, 1902. She was born in and grew up near Brandon, Miss. She was married to Hon. C. G. Boone, Esq., in early life, with whom she lived many years, and who went to his good reward seven years ago. Sister Boone was indeed a mother in Israel, devoted to her family, church, Sunday School, etc.; was always on hand to help with her presence and prayers. She had attained to a good old age and leaves four children and a number of grandchildren. Among her children is Rev. W. B. Boone, M. D., of Puckett. Peace be to her; we will meet her in the resurrection morning.

"Thou art gone to the grave, but we will not deplore thee;
Since God was thy Ransom, thy Guardian thy Guide,
He gave us thee, He took thee, and He will restore thee,
And death has no sting, since the Savior has died."

W. P. C.

In Memory.

Death has thrown its shadow across our path, the reaper has cut down one of our most honored citizens. John Underwood was born January 11th, 1824, and died June 7th, 1902. He was one of the first citizens of our town and community. He was a fair seer, business man, and the Lord had greatly prospered him in worldly goods.

He was twice married. To Amelia Causey, February 22nd, 1849, and to Sintha A. Toles, December 10th, 1885. His home was never blessed with any children, but no one loved children more than "Uncle J." He often remarked, he did not know what was his mission in the world, unless it was to make little children happy; and the little hearts he has made glad the world will never know. One sweet child clung about his neck when dying, and said "My poor Daddy is gone" and the same child weeps about his grave now, because the man the child loved is gone. Mr. Underwood was honest and faithful as a friend. In his death our town has sustained a loss, our church has lost a friend, and our home a friend as true as a brother. He has left us, but his memory will live on in our hearts. May God give comfort and strength to the wife and to all the friends.

Sleep on friend, true and tried, the poet has said:

"There is no death—
What seems so is transition;
This life of mortal breath
Is but a suburb of the life elysian
Whose portal we call Death."
We must bid you a long farewell—we hope to meet again.

JOHN P. CULPEPPER.

A Tribute to Mrs. Mary G. Stone.

This excellent lady, the wife and helper of the well known educator, Rev. L. M. Stone, who for so many years, maintained a Female College of high order and merit at Shuqualak, Miss., and afterward at Mendon, was born of Christian parents—Mr. and Mrs. S. L. High, in Marion, Ala., in 1851, and lived to enter her 51st year. Much of her early life

was spent in Gainesville, Ala., to which place her parents removed before the war. Here she was educated and grew up to womanhood. It was here in a meeting conducted by the beloved Sam Henderson, that Miss Mary made a public profession of religion and was baptized by their then young pastor, Rev. L. M. Stone, whom she afterward married and for so many checkered years, faithfully and bravely helped to bear the burdens and perform the duties of an eventful life.

She was the mother of four children: two girls and two boys, one of the latter of whom preceded her in infancy to the better land, while the other three remain an honor to the mother's memory and a comfort to their bereaved father.

Sister Stone was one of a family of eight, father, mother, five sisters and one brother, all of whom are staunch Baptists and intelligent, worthy and useful citizens. The same is true of her own household and soon would the millenium come if all homes were of such a character. She was a deeply pious Christian, not sentimental, very emotional or demonstrative but possessed of profound convictions and was influenced by great earnestness of purpose. She loved her church, was familiar with the Word of God which was her delight, was active in all manner of church work, devoted to her family, to her husband and his profession, was a kind and obliging neighbor and the friend that was always ready to help in every time of need. Her home always had open doors to her pastor and the ministry, where her hospitality was cheerfully and generously dispensed, as at least one old Shuqualak pastor can most gracefully testify. It is not surprising that the messenger of death failed to take her by surprise when he came, but found her "watching and waiting" and ready to respond to the summons to "come up higher."

On the 14th of June 1902, she gave her last heart token to her beloved husband and dear children with her parting counsels, and at 4 o'clock p. m., sweetly fell asleep in Jesus, and thus passed from earth to heaven one of the noblest of women. The loved form now only a lump of inanimate clay, was laid to rest by the side of that of her baby boy long ago gone into the "city of the dead" in Shuqualak's beautiful cemetery, where Bro. Spencer, the beloved pastor uttered fitting words in tribute and prayer. Many hearts sympathized and many hands brought mementoes of flowers lovingly to deck the mould where the body now abides. Chief among these emblems of loving remembrance was a beautiful floral design with a card of tenderest love and remembrance by the Ladies Missionary Society of the Shuqualak Baptist Church with which she had so long and faithfully and lovingly wrought for the Master. It was a great grief to the "old pastor" that he, though wired for, could not be present and take part in the solemn service, on account of absence from home and failure to receive the summons in time. His profoundest sympathies are with Bro. Stone and his dear children in this great bereavement and his earnest prayers are for the sufficient grace and abundant divine consolation. In loving sympathy, the old pastor,
J. A. H.

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A Plea For the Old.

How hard it is for one who has for years been accustomed to work, to be set aside like an old broken chain—no longer fit for service.

To be in the world and not to do anything in it—that is to have no part in the great machinery. Not a pin to turn, not a wheel to set in motion, not even a hand to lubricate.

To sit with folded hands while others are pushing and jostling each other to win the prize is indeed sad, but there is some pleasure in watching the busy throng in hearing the clatter of the wheels and listening to the chants of triumph. But when you are "shut in" by some misfortune and confined to a narrow space for days, months and even years, then it is that the heart is wrung with anguish, and the soul cries aloud—"my burden is greater than I can bear."

Two of the old members of Antioch Church are thus "shut in." One of them (Mrs. Sophia Goodrum) about seven years ago had a fall that made her a hopelessly cripple. Many months she was confined to a bed of pain, but now she can wheel herself round in her chair and thus rest her weary eyes. She is nearing her eightieth mile stone and when a short time since I went to visit her she said, "I don't know what I should do if I didn't love to read and sew." She has made 35 quilts for which she receives a small compensation, and for three years a kind lady who heard through "THE BAPTIST" of her misfortune, has been sending her the Recorder and Religious Herald, besides many a letter of sympathy and love. If a cup of cold water does not lose its reward surely she will receive many a bright jewel. Who if any of you sisters have scraps to piece and feel willing to pay a small amount, she will so gladly do for you, for she says she so much wishes to do something for the Master. She has rare taste in making wall pockets, pin cushions, sofa pillows and so on, she had the materials. We hope

some of you will feel constrained to do something to brighten her lonely life. She lives with her son and daughter who kindly minister to her daily wants, and another son, who is himself a cripple, devotes his life to taking care of her, but she craves fellowship with the outside world and would fain come in touch with God's children.

There is another who for years was deacon of our church and faithfully performed his duties, visiting the sick, praying with backsliders and urging sinners to come to Jesus. Though he was not rich, he gave liberally to the Lord's cause and tried to impress this obligation upon others.

Now he is old and totally blind. It is pitiful to see the once active, restless man feeling his way with a stick or being led by a little child. For a long time he could not be reconciled to his lot but God's grace is now sufficient for him, and he is cheerful even in his darkness. He told me a short while ago that it was hard indeed to sit in a room from day to day and know there was nothing that he could do. "If I could just help my wife a little I would be so glad," he said, and his voice grew husky and my own tears began to flow in tender sympathy. If any of my readers have any sunshine to give away don't forget Mr. Eaton Lee and Mrs. Sophie Goodrum.

We, who are toilers may long sometimes for an easy chair in a darkened chamber, where the nerves might relax and the tired brain cease its throbbing. We would love to sit with folded hands and dream of sweet hours of rest, but it would only be for a little while and when duty called, we would gladly go forth again to meet its claims. Then let us show our sympathy for those afflicted ones who must "mourn in sorrow" till the Master calls.

(Mrs.) E. C. BOLLS.

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TEMPERANCE.

BY W. H. PATTON.

The Cigarette and the Coming Business Man.

BY CHAS. H. STOWELL, M. D., Treasurer and General Manager of the J. C. Ayer Co., Lowell, Mass.

I would give the following reasons for opposing the smoking of cigarettes by boys under twenty-one years of age:

1. It lessens the natural appetite for food and injures digestion. Any close observer will know at once how true is this statement. The boy who smokes has a bad digestion and a poor appetite. Because of this interference with appetite and digestion, the food is not properly digested and assimilated, cellular activity is checked, and the growth and development of the body seriously interfered with by this early poisoning.

2. It seriously affects the nervous system. We often hear about the "tobacco heart" of the adult. If tobacco is strong enough to affect the beating of the adult heart, how much stronger must be its effect on the heart of a young person, long before tissues have become fixed. The rush of blood to the head, the dizziness, the unsteady beating of the heart, the distressing dreams—all show how seriously the nervous system is affected.

But a more serious charge can be brought against it under this heading. This effect on the nervous system is sufficient to produce the most marked changes in the mental activity. Recent statements from the University of Michigan, Northwestern University, Yale College, Union College, together with scores of other institutions and hundreds of the most eminent teachers of the country, all testify to the fact that cigarette smoking interferes with scholarship. If it interferes with the scholarship of young men over twenty-one years of age, how much more seriously must it interfere with the mental activities of those under his age!

3. It lowers the moral tone. Another most serious charge against the cigarette is that it lowers the moral tone. Boys who would not tell a lie on any other matter, not for a fortune, or best and noblest boys, do

not seem to hesitate a moment to tell any kind of a falsehood in order to keep from their parents the fact that they are smoking cigarettes. They smoke them away from home. They try in every way to conceal the truth. Indeed, they will do all manner of things in order to deceive those who are nearest and dearest to them.

4. It creates a craving for strong drink. There has been a great deal of discussion on this point, but I am convinced that the statement is logically true. The hot smoke from the cigarette tends to make the mouth and throat dry and creates a peculiar sinking sensation in the stomach. Water may temporarily relieve this dryness and may temporarily check the sinking sensation. But with the moral power weakened, the desire to yield to the first temptation is strengthened, because of the flimsy excuse that the boy must have something to wet his throat. And so it goes on, from bad to worse. In other words, the boy who smokes more easily accepts an invitation to a treat than one who does not smoke.

5. It is a filthy and offensive habit. No matter how stealthily the boy may do his work, sooner or later his clothing becomes saturated with the odor of tobacco. And let me add right here, one of the most inexplicable things in this world is that a well-dressed, highly-accomplished young lady will sit by the side of a young

man in a carriage or street-car, or will walk by his side in the street, and submit to inhaling this most offensive odor—bad at all times, but of course increased a thousand-fold when the smoking machine is in full operation.

6. It is expensive. Boys should not be taught how to uselessly expend money. Parents, friends and teachers should give directly the opposite advice.

7. It is unlawful. In nearly every State in the Union there are most stringent laws forbidding the furnishing of cigarettes or tobacco to minors under a certain age. In most of these States there are laws against selling to such minors. Take the District of Columbia: we find that 257 physicians, 524 officers

and teachers of the public schools, the trustees of the public schools, and 86 pastors of churches petitioned Congress for the passage of a bill prohibiting the selling, giving or furnishing tobacco to any person under sixteen years of age.

8. Cigarette smoking not allowed. It seems to me that these reasons are sufficient for the action taken in posting throughout our buildings the above announcement. A close observation for many years among the boys employed by this company has shown that those who are most energetic, active, alert, quick, spry, do not smoke; while the listless, lazy, dull, sleepy, uninteresting and uninterested boys are those who smoke.—The Business World.

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The Distribution of the Public School Fund.

BY BISHOP GALLAGHER,
In Advocate.

(Mr. Editor: I have had recent and urgent invitation to attend a great national assembly of educators and deliver an address on "The Church and the Public Schools." Much to my regret, other and imperative engagements of long standing would not allow me to accept. Convinced that no service I could render my people would be of larger or more permanent value than the encouragement of the broad and true educational spirit, and the adoption or development of plans and policies, it would be a distinguished privilege and honor if I could make some slight contribution thereto. In my judgment, no other question just now furnishes so great an opportunity for genuine patriotic statesmanship both to the churchman and the citizen. It is vital to the stability of the republic and lies at the very bottom of all social order. Long ago it ceased to be a mere academic question and became a momentous and portentous practical issue. Men of every calling and station, from the president to the humblest citizen, are giving it deep and anxious attention as never before in the history of the nation. None can ignore it, and to trifle with it is little less than a national crime. I do not think a distinguished statesman of our country overstated the case when he said, "The battle for the future of the American republic must be fought around the cradle of American childhood."

The attitude of the church toward the public school system I have always held should not be one of hostility, but of friendly co-operation. All the efforts of the state should be reinforced by the normal and spiritual support of the church, and thus give to the character of the public education a more elevating and redeeming quality. While jealously guarding the fundamental doctrine of our republic—the separation of church and state—there may be such co-operation as to multiply a million fold the transforming power of the instruction given. The separation of church and state does not mean the separation of the state from religion. Against ecclesiastical dominance or interference we should be vigilant and uncompromising, but to religious and moral influences we ought to extend the broadest and most generous hospitality. Christ and Caesar are independent, but they are at peace. I have long thought, therefore, that every churchman should be earnestly and patriotically concerned for the thorough organization and equipment of our public schools. As all elementary instruction is practically turned over to the state, we should see that it is in devout and competent hands. Neglect here may mean peril both to church and state.

Some have sneeringly characterized the public school as "the fetish of the American republic." But such writers' evidence is a cheap appreciation of the sublime mission of education, and a strange innocence of its magnitude and history. With the vast amount of illiteracy in our country, we are not yet in danger of excessive attention to this vital concern of the nation.

Those were noble and statesman-like

words uttered by President Lamar in his great message to the Texas congress in 1839, insisting upon the establishment of a general system of education throughout the young republic: "Cultivated mind is the guardian genius of democracy, and while guided and controlled by virtue is the noblest attribute of man. It is the only dictator that free men acknowledge, and the only security that free men desire."

On the other hand, the greatest foe to democracy—stealthy subtle, unrelenting and undermining—is an illiterate citizenship, with or without the powerful weapon of the elective franchise. Universal education saturated with moral principle is the only safe and enduring foundation of a republic. Our constitutional fathers, therefore, showed consummate statesmanship in adopting the motto afterwards enunciated by Lord Macaulay: "The first business of a state is the education of its citizens."

The whole doctrine of public education grounds upon the idea that illiteracy is dangerous in the body politic. Statistics are appalling and overwhelming, showing the immediate and almost mathematical relation of ignorance and crime. The criminal classes are largely recruited from the illiterate. The state therefore taxes all her citizens in order to furnish instruction to the children of the poor. By this means, as history has triumphantly vindicated, she decreases crime, reduces the expenses of the government and multiplies the productive capacity of labor, thus adding to her sources and supply of wealth. It is argued, and wisely, that the state had better expend money on schools, and thus improve her citizenship, than to increase her outlay for courts of justice, shelters for the indigent and a large and expensive constabulary. The able and voluminous reports issued by the department of education, under the editorship of Dr. W. T. Harris, are an almost inexhaustible treasury of facts and arguments on this vital doctrine. My own somewhat extensive travels and studies in many lands have only deepened and strengthened the convictions of years. Look at Brazil, for instance, with a territory equal to the United States, exclusive of Alaska, a wonderfully fertile soil, untold mineral resources and every variety of climate. Her poverty is in men, and their weakness is in their ignorance. Nearly eighty-five per cent of the people are illiterate.

Now, if this doctrine of public education is sound in principle, it must have universal application in the state. The only question that can be asked, is the child the offspring of a citizen of the state? To grant these advantages to the children of some families and deny them to others undermines the whole theory of public instruction, and strike a death blow at one of the most sacred and vital principles of democracy. No state can do it and preserve her constitutional integrity. Autocracies and monarchies, in which one man rules and the classes control, may consistently adopt such a scheme of education, but no republic, in which the people reign, and every citizen is the peer of the realm. There is no possible grounds for the state to base an argument in support of a position by which she grants school privileges to my child and denies them to my poor

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neighbor. The very suggestion is its own refutation.

Speaking as a son of Mississippi, I am patriotically proud of my state's record on this great question. She occupies a foremost place in her large liberality to the cause of general education. According to per capita wealth, she stands first in the sisterhood of states, if not in the wide world. Not Massachusetts with all her great educational history, taxes her people so largely for the maintenance of public schools. And that our state, with equal and liberal hand, provides for the poor blacks, once our slaves, has been, and is, the admiration of the whole nation. With a statesmanship

worthy of Washington, and a liberality the rejoicing of the wisest educators, she is determined to test the virtue of the school and the church, to make the best citizens of her people. Nothing else in my humble judgment promises so sure and magnificent returns.

I am proud of the strong position our great church has taken on this subject. In every congregation we urge our people to assist in this momentous matter. And there must be no foreslacking of effort. Ignorance must be removed, under whatever color of skin, or the kingdom of God will long delay its coming.

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